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## THANK-GIVING.

BY MISS REV. F. K. STRATTON.

Through March has our nation wandered;  
Most bitter have its waters been;  
And oh the question has been pondered,  
Why has our Father led us in  
Such devious ways? Why not have heeded  
That almost agonizing cry,  
When, as one man, the nation pleaded,  
He would not let our loved one die?"

As, when of old, the bitter portion  
Was changed to sweetness at His word,  
And hushed the murmuring and commotion  
When Moses cried unto the Lord,  
So, when with earnest heart our nation  
Desires His glory, His alone,  
He'll change to submission,  
And sweetly sing, "Thy will be done!"

Today at Elmhurst we sit down,  
Under the shade of plentiful trees;  
Walls of prosperity around us,  
While o'er us broods the dove of peace.  
Love binds us by a golden chain,  
Clasped o'er that newly-upturned sod;  
With humble gratitude we praise  
Would offer thanks to Thee, our God!

## SOME OF THE FACTS.

BY REV. J. C. HARTZELL, D. D.

Mr. Editor: The brethren of the  
Boston Preachers' Meeting requested  
that I should publish the grouping of  
statistics and facts which I gave in  
my address to them, on a recent  
Monday, on our educational work in  
the South. A full publication of such  
information as I can gather will ap-  
pear in our forthcoming annual report  
of the Freedmen's Aid Society, but,  
as you suggested, I send at once  
"some of the facts."

One very important fact for our  
New England ministry to consider is  
that the Conference in that region  
are not among the largest contributors  
to the Freedmen's Aid Society. In  
the New England Conference, which  
includes Boston, out of two hundred  
and sixty-two appointments, one hun-  
dred and twelve reported "blank"  
last year on this count. Nearly fifty  
appointments reported only one dollar,  
and in a large number of cases this  
important collection is omitted with  
several others. Perhaps not more  
than one-third of the congrega-  
tions of New England Conference,  
last year, had this great work pre-  
sented to them on its merits, and  
were called upon to contribute freely  
what the Lord prompted. Some  
churches did well, but how different  
would have been the result if all had  
been given a fair understanding of the  
work, and been permitted to give as  
their hearts prompted! I know the  
local claims and difficulties, and so do  
not speak harshly; but ought not New  
England, which did so much in free-  
ing the negro, be among the foremost  
in giving him an education? And  
now that our work extends to all  
classes in the South, ought not New  
England, great in her goodness and  
mighty in her convictions, help greatly  
and mightily in the work of educating  
teachers and preachers for our whole  
church in the South?

The work already achieved by the  
Freedmen's Aid Society is a fact of  
profound significance. In the short  
period of fourteen years it has re-  
ceived from the church \$990,059.81.  
This has come in a steadily increas-  
ing stream until the expenditures  
during the past year foot up \$96,141.35  
—the largest amount yet expended in  
one year. Year by year the Society  
has supported from fifty to ninety  
teachers, who have taught about three  
thousand students each year. Twenty-  
one universities and seminaries have  
been built up among our colored peo-  
ple, the real estate of which now  
amounts to \$300,000. On this there  
is no debt. In these schools  
65,000 young men and women have  
been taught for longer or shorter pe-  
riods of time. Our buildings, some  
of them, are large and commodious,  
but the cry is for more room at every  
school. High commendations of our  
work now are heard in every South-  
ern State from sources where a few  
years ago came only opposition. God  
has made us triumph gloriously in  
laying the foundations of our educa-  
tional work in the South among the  
colored people. On these foundations  
God calls us to build with that spirit  
of faith and liberality worthy of our  
great church, and commensurate with  
the sublime work of saving a race.

Another fact is the enlargement of  
our work, so as to help our white  
people in the South. We would to  
God that all necessity for the use of  
those words, "white" or "colored,"  
was forever gone. It will go — thank

God, is going! But without any law  
either forbidding or compelling, our  
schools in the South are practically  
separate. Our white membership in  
the South has struggled through pov-  
erty and its attendant embarrass-  
ments, and has done nobly in build-  
ing up institutions of learning. Nearly  
a score of these are already planted,  
and in them are nearly two thousand  
young men and women. The piteous  
appeals which come from many of  
these young people for aid in securing  
an education are touching beyond  
words to express. Our 200,000  
white members on what was slave  
territory must have preachers and  
teachers raised on the soil. Only a  
fraction of the work can be done by  
transfers. In so far as the educational  
work among the whites can be self-  
supporting (as it mostly has been till  
now), we rejoice; but our Society is  
commanded by the church to aid this  
work, as far as possible, without em-  
barrassing our primal, and up to this  
time great, work among the colored  
people. Already we have saved some  
properties, helped a large number of  
young men, and aided in supporting  
teachers. A beautiful and command-  
ing site of seven acres has been  
bought in the city of Little Rock,  
Ark., and we need at once a \$25,000  
building. Another site will soon be  
bought in Tennessee. Around these  
two centres our educational work  
among the whites will crystallize.  
Thus we plan and plant, and lay the  
work on the heart and conscience of  
the church.

Another fact, which the whole  
church should be made to feel, is that  
this Society is the almost entire de-  
pendence for educational facilities for  
nearly one-fourth the membership of  
the Methodist Episcopal Church! The  
Educational Society of our church  
aids in supporting some young men in  
the South, as well as throughout the  
whole church, but here its work at  
present ends. On what was slave  
territory our church has over 400,000  
members. The great majority of  
them are poor. Leave out Mary-  
land, West Virginia and Missouri,  
and our people in all the rest of the  
South — more than 300,000 of them  
— look to our schools for preachers  
and teachers.

Still another fact of great signifi-  
cance to be rung out from every  
pulpit and rostrum of the nation, is  
that three-fourths of the illiteracy of  
our entire nation is in the Southern  
States, where reside only one-third  
of the nation's population. About  
8,000,000 of people in the United  
States ten years of age and over can-  
not read or write, and of these  
6,000,000 are in the South. Of the  
2,000,000 voters in the nation who  
cannot read their ballots, three-fourths  
are in the South. In the Methodist  
Manual for October, just out, I give  
specimen facts bearing on the illiteracy  
of the South. Many more can be  
read in the report of Commissioner  
Eaton on Education for 1879-80, just  
published. Now the Freedmen's Aid  
Society is the chief channel through  
which the efforts of the Methodist  
Episcopal Church are to be made, in  
grappling with the gigantic work of  
educating three-fourths of the illit-  
erate masses of the whole nation. No  
thoughtful man can study this fact in  
his chief bearings, and not be pro-  
foundly impressed with the impor-  
tance of our work.

I name one more important fact:  
The colored people of America,  
nearly all of whom are in the South,  
are rapidly coming to be a mighty  
factor in the civilization of this na-  
tion. We have tried to count them  
out for a hundred years, but God  
has made them part and parcel of  
ourselves as Americans, and their  
destiny is ours. They have a million  
votes. They number 6,577,151 in  
our midst — that is, two out of every  
fifteen of our entire population! In  
the past ten years they have increased  
thirty-five per cent. by births alone;  
while the white population has in-  
creased thirty per cent. by births and  
immigration. The negroes of Amer-  
ica are advancing not only in numbers,  
but in intelligence, in their social  
status, in wealth, and in political  
power. It is for the Christian Church  
to say whether their power shall be  
for or against the best types of our  
civilization. Rome is after them.  
Rum is damning multitudes. In  
their ignorance thousands are vic-  
tims of avarice in trade. Race caste,

that worst sin of our nation against  
them, is still used to annoy, discour-  
age, and at times outrage them.  
Their only hope is in Christian educa-  
tion, for which the Methodist Episco-  
pal Church is largely responsible.

Dear pastors of New England, our  
officers and managers plead with you  
to give this cause a fair presentation  
to your people. The information  
you get in studying the work will  
stir and bless your own souls, and it  
will inspire and bless your people to  
be brought into sympathy with the  
needy masses we seek to aid.

New York, Nov. 10.

## SAVAGISM.

BY REV. F. H. NEWHALL, D. D.

It is very questionable whether it is  
well to advertise moral nuisances like  
this, in a Christian paper; but there is  
a coarse and noisy class of professedly  
moral and religious teachers who need  
to be shown up now and then for  
sanitary reasons. Ignorance, volun-  
tary or involuntary, enormous conceit,  
and malignant hate of the Bible and  
of the God of the Bible are the chief  
characteristics of this class of men.  
These are hard words, but we weigh  
them well before writing them down,  
and we will show that they are not  
hard enough for the facts before we  
finish. It is a shame to Boston that  
such blasphemous crudities could at  
this time of day get a handful of lis-  
teners or readers here.

These men believe, or pretend to  
believe, that the theology of Michael  
Wigglesworth is preached in the ortho-  
dox pulpits of to-day; that the evan-  
gelical churches of America are preach-  
ing the damnation of most infants and  
all the heathen in a hell where imma-  
terial souls are roasted in material fire  
and brimstone; teaching that a pure-  
ly spiritual God moulded the first man  
out of clay as a brickmaker moulds  
bricks, and cut Eve off his side as a  
butcher cuts off a steak — in a word,  
that the crude theological conceptions  
of medieval art are taught as sober,  
literal facts by the Christian scholars  
of to-day. Yet their misrepresenta-  
tions of Christian theology are trifles  
in comparison with their caricatures  
of the Bible and of the God of the Bible.

Now, a man is culpable who de-  
liberately makes himself a savage,  
even though he has inherited the name.  
How much more culpable is a man  
who has brought himself to believe  
that there is no essential difference  
between himself and a beast! And yet  
Rev. M. J. Savage claims and  
teaches that he and his fellow-men  
are indistinguishable from beasts.  
In his lecture on "Man's Origin," re-  
ported in the *Advertiser* of Oct. 24, he  
said: "The line cannot be found be-  
tween the animal world and man."  
Now, as far as he himself is concerned,  
such a statement comes, of course,  
from the very highest authority; but  
he has no right to make all other men  
beasts because he claims to be a beast  
himself.

Now we are not going to take Mr.  
Savage at his word and call him a  
beast, but we simply point out that  
he seems to be endeavoring by his  
teachings to show himself worthy of  
the name. When he denies that any  
man has that sense of relation to God  
which distinguishes man from the  
brute, he of course denies that he has  
it himself; and therefore to that ex-  
tent Mr. Savage declares himself a  
beast, and demonstrates it. Not by  
teaching evolution, be it noted; we  
do not mean that at all — as the  
reader might hastily imagine — for  
Christian scientists and philosophers  
teach that every day. Gray and Dana  
teach evolution. There is a theistic  
and an atheistic evolution, a deistic  
and a Christian evolution. Eminent  
commentators on the Bible, leading  
scholars in the Christian church of  
America, like Taylor Lewis and  
Howard Crosby, have not only taught  
evolution, but have believed it taught  
in the Bible. These all are men who  
believe in the Bible as God's revela-  
tion, in Christ and His salvation, and  
they all accept the "Apostles' Creed"  
as the formula of their belief also.

But from Mr. Savage's introduction  
to his lecture upon the "Origin of  
Man," he would seem never to have  
heard of these men at all. Evolution  
in him means the total rejection of  
the Bible and of the God of the Bible,  
and he assumes that this is the case  
with all other men also. Prof. W. N.  
Rice, of Wesleyan University, even  
says: "I do not believe there is any  
naturalist under forty years of age  
who is not an evolutionist."

If a man declares that he cannot  
see colors, and that no other man  
can, it is certainly no slander to call  
him blind. A man who insists that  
there is no such thing as sound, is not  
slandered by being pronounced deaf,  
though we might call him a deaf fool  
also. And a man who declares that  
he has no distinctive feeling of moral  
obligation, no distinctive sense of  
duty toward God and man, is not  
slandered by being called a brute;  
and this is just what Mr. Savage  
does.

In his article upon "Natural Eth-  
ics," in the September *North Ameri-  
can*, he gives us at length his concep-  
tions of conscience, duty and right.  
From this we learn that to him ethics,  
the science of right, is the science of  
the "most pleasurable;" we are to  
find out what is right by watching to  
see what makes us feel good, provided  
it does not make other folks feel bad.  
According to Mr. S., a cow who  
chooses the richest clump of grass she  
can find in the pasture obeys thereby  
the moral law just as really as man  
ever can, provided that she does not  
push other cows away from the de-  
sirable fodder, for this would violate  
the ethics of bovine "altruism." To  
do right for the sake of right he sneers  
at in this article as an unthinkable  
absurdity. As to the "categorical  
imperative," he says that he does not  
know what it means. No beast does  
— but we are not going to call Mr.  
Savage a beast.

Now, Christian theology recognizes  
that doing right does bring to man  
the highest happiness conceivable,  
which the Bible calls heaven; and  
doing wrong brings him the greatest  
conceivable misery, which the Bible  
calls hell; but we have not got to  
wait till all these ultimate conse-  
quences of action are manifested be-  
fore we can find out what is right  
and wrong. The Bible in both Old  
and New Testaments sums up human  
duty in the one word — "love;" a mor-  
ally healthy man recognizes love as  
duty as soon as it is presented to  
him. We agree with Mr. Ingersoll in  
his quotation from Kant as his motto,  
in the November *North American*:  
"Apart from moral conduct, all that  
man thinks himself able to do, in  
order to become acceptable to God, is  
mere superstition and religious folly;"  
although who or what Mr. Ingersoll  
may mean when he says "God" is a  
puzzle to us, and he owns that it is  
to him. Still, Kant in these words  
clearly draws the line between reli-  
gion and superstition, and we ac-  
cept the distinction. Love is "moral  
conduct," and, according to the Bi-  
ble, love is the only religion.

The discourse on the "Origin of  
Man" is a precise counterpart of the  
famous chapter on snakes in the  
Irishman's history of Ireland —  
"There are no snakes in Ireland;"  
for its opening statement is that man  
had no origin, nor had the world  
either; and then he asks the baby  
question, "If God made the world,  
who made God?" Are there no in-  
fant schools in Boston?

Of course this sermon is a hash  
of second-hand Spencerism, lumps of  
biology, geology, philology, Egyptol-  
ogy, and all that; and of course he  
tells us once more that the Bible con-  
tradicts science, philosophy and his-  
tory; for this is what men of his  
class have been saying for about  
nineteen centuries; and all this time  
the world's Lockes and Newtons have  
been writing books upon the "rea-  
sonableness of Christianity," its har-  
mony with history, science and com-  
mon-sense.

In the *North American* Mr. Savage  
tells the old story again about  
"being most out of Bible," and tells  
us that the world is "most out of  
Bible" and don't want any more;  
that the Bible is a dead book, and the  
God of the Bible a dead God. Well,  
if this is so, it is certainly a queer  
kind of death. The book publishers  
have not found out that the world  
does not want any more Bible. Wide-  
awake and enterprising book-makers  
of all grades and kinds act just now  
as if the Bible were incomparably  
the most popular and influential book  
that ever appeared in the world.  
What does it all mean? These im-

mense editions of new translations  
and revised revisions; these vast Bi-  
ble societies, with all their machin-  
eries of steam-presses, publishing  
houses, armies of agents; these li-  
braries of Old and New Testament  
commentaries, Bible lexicons and  
grammars, Bible dictionaries, maps  
and encyclopedias, books of Bible  
archaeology, travels; Biblical semi-  
naries with all their apparatus, pro-  
fessors, libraries, scholarships and  
endowments — all this certainly  
does not look much as if the Bible  
business were dead or dying just at  
present. Does not the man know  
all this, or does he think that he is  
talking to men every week who never  
read the papers, or anything else?

And then the Christian churches  
that are rising and being dedicated  
every day — do they rise as if their  
God were dead? And the immense  
armies of Christian ministers and  
missionaries, men and women, who  
are bearing the cross over the wall  
of China and through the bazars and  
zenanas of India, in the steps of  
Morrison and Duff and Judson,  
through the jungles of Africa on the  
pathway of Livingstone — do they  
march and shout and sing as if their  
God were dead? In the name of  
reason and common-sense, in what  
wilderness does this Savage dwell  
that he cannot hear the tread of these  
advancing and triumphant millions;  
that he cannot see that Christ is not  
only the corner-stone of the Christian  
Church, but of law, legislation, ju-  
risprudence, the sun of literature in  
the civilized world of to-day; that he  
cannot see the Cross shining as the  
centre of modern art, rising in archi-  
tecture, thrilling in poetry, pulsing  
in music, blazing through the canvas  
of Raphael, through the marble forms  
and heaven-hung dome of Angelo,  
through the throbbing stones of Milan  
and Cologne? In what lair or den of  
the earth has he hid himself that he  
cannot hear the "Come unto Me,"  
the "I know that my Redeemer liv-  
eth" from the organs of Mozart and  
Handel; aye, more than this, that  
he cannot hear the morning song and  
the morning prayer that circle the  
world of Christian civilization with  
every sun? Alas! alas! a poor Savage  
may know nothing of all this;  
but the man of true taste and culture,  
the man of thought and feeling, the  
man of prayer, knows it all, rejoices  
and triumphs in it, and would have  
all men, civilized and savage, share  
his triumph and his joy.

DAN O'REILLY'S THANKSGIVING.  
A True Story.

BY MISS M. E. WINSLOW.

"What with the plague o' their livin'  
an' the fear o' their dyin', the childer  
'll be the death o' me," said Mother  
O'Reilly one day, as she returned to  
her wash-tub after a temporary ex-  
cursion into the alley to put a stop to  
a squabble among the young branch-  
es of her family tree.

"Niver you complain o' the child-  
er," said Dan, removing the pipe from  
his mouth. "Blissed is the man that  
has his quiver full o' them, an' o'urs  
is the finest lot in the city."

Mother O'Reilly could not prob-  
ably do wish to, gaisny him, so she  
went complacently on with her  
big wash of little aprons and skirts,  
while Tim, the eldest, went on with  
his lessons in the corner by the win-  
dow.

Tim was the best scholar in his  
class, but to-day he was making cal-  
culations on his slate, not in com-  
pound proportion, but as to how he  
could compass some kind of Thanks-  
giving treat for his mother and the lit-  
tle ones.

"No," he said to himself, "fifteen  
cents won't do much, there's such a  
lot o' them. It would buy a good  
many peanuts, and I might earn a  
quarter more by doin' an odd job or  
so on Saturday, but it wouldn't get a  
turkey, and a turkey is what makes  
it Thanksgiving. Perhaps, now, if I  
haden't bought that old trunk — but  
then it only cost ten cents, and I had  
to have something to keep my traps  
in away from the childer."

That trunk was Tim's one posses-  
sion. He had bought it at an old  
junk store, and ever since he had  
placed it in the corner it now occu-  
pied in the one room, he had felt like  
a millionaire with a vested interest in

something and a hold on li'. It  
was in a very dilapidated condition;  
hasp, key and straps had long ago  
disappeared, and there was more  
wood than leather upon the surface;  
but to its owner it was a wonderful  
possession, and his younger brothers  
and sisters looked upon the few brass-  
headed nails which still ornamented  
it with such reverential awe that its  
contents were as safely guarded as  
though bolts and bars protected them.  
Such poor little treasures as they  
were! Four or five clay marbles  
and an alley, a broken jack-knife,  
some pieces of tin, crystal and mica,  
a pair of boots carefully kept for Sun-  
day, and the precious school-books  
heretofore so tempting to the fingers  
of the little flock. He opened it now  
to put away his slate, and as he did  
so, he caught sight of something  
wedged in a crack in the corner that  
sparked more than either crystals or  
mica. What could it be? It did  
not come out easily, and it was not  
till after considerable cutting and pry-  
ing with the old jack-knife that the  
boy held in his hand a gold cross set  
with seven large diamonds.

Of course he did not know its  
value, but it was worth something,  
and a real Thanksgiving dinner at  
once presented itself to his imagina-  
tion — turkey, cranberry sauce, pies,  
and all. Only for a moment, how-  
ever; Tim had been too well brought  
up even to think of taking what was  
not his own, and his conscience at  
once told him that, in selling an old  
trunk, its owner did not intend to in-  
clude a diamond cross. What should  
he do? His father had finished his  
pipe and gone off to his daily voca-  
tion of stage driving; his mother was  
on the roof, hanging out her clothes.  
Somehow the bright thing seemed to  
burn his fingers, and he wanted to  
get it to its rightful owner as soon as  
possible; so carefully wrapping it in  
a piece of paper and depositing it in  
the ragged opening he called a  
pocket, he set off at once for the junk-  
store where he had bought the old  
trunk.

Tim had too much Irish cunning  
to give the junk man an advantage  
over him, so he commenced by ask-  
ing if anything of value had been  
missed, or if the owner had left any-  
thing in the trunk. The dealer of  
course said: "Yes, an' you've got to  
give it up, or I'll have you arrested."  
But on being asked what it was, he  
could only think of money, and an-  
swered at random: "A five-dollar  
gold piece," at which the boy only  
laughed and ran off, saying, "I  
didn't find it then," at which the  
store-keeper was greatly incensed.

He was a little frightened, how-  
ever, when, an hour or so later, Tim  
returned accompanied by several  
gentlemen and two policemen, who  
insisted on knowing how he had be-  
come possessed of the trunk in which  
the diamond cross, which was now  
shown to him, was found hidden.  
Tim had gone directly to a police-  
station, where, having told his story  
and shown the diamonds, a couple of  
detectives were immediately put on  
the search for the owners. The junk-  
store man was sorry he had not  
guessed better, but as it was too late  
to reclaim the property now, he im-  
mediately gave the address of the  
pawn-shop from which he had pro-  
cured the trunk, and the pawnbroker  
directed the party to the dwelling of  
a woman who had once been a ser-  
vant in a great mansion on Fifth  
Avenue, whose mistress had given it  
to her when she left her place to be  
married. The information being  
thus all procured, the officer set out  
toward Fifth Avenue to restore the  
diamonds. Before he went, how-  
ever, he turned to the boy and  
said, —

"You are an honest little fellow,  
and ought to be well rewarded. What  
shall I ask you from the owner of  
the cross?"

"I don't want anything; it wasn't  
mine."

"But it is worth a great deal of  
money, and the owners are very rich  
and would like to do something for  
you or your family, I am sure."

"There's dad," said the boy, "he's  
gettin' old, and it's cold for him drivin'  
nights, an' he that bad with the rheu-  
matiz; but he can't stop at home be-  
cause the childer eats so much an'  
there's so many of them. May be they  
could do somethin' for him."

"I'll tell Mr. V.," said the offi-  
cer, as he shook hands with the boy,  
who ran home to tell his mother the  
wonderful story.

When Dan came in, it all had to be  
repeated to him, and he praised his  
boy for having acted so promptly,  
saying, "It's ill-luck havin' such  
things in the house. I shouldn't have  
slept at all, at all;" but he did not  
seem to think the honesty of the act  
was worth noticing.

Almost a week had passed, and a  
great change had taken place in the  
O'Reilly family. No longer crowded  
into one little room in a tenement  
house, father, mother and nine chil-  
dren were comfortably settled in the  
apartments allotted to Mr. V.'s coach-  
man, which honorable office Dan now  
filled. Tim wore his boots every day  
now to school and his old-time Sun-  
day suit also; so did Molly and Jake,  
who always accompanied him.

But there was no school to-day. It  
was Thanksgiving, and the whole  
family surrounded a turkey such as  
the children had never seen, with  
sweets and vegetables prepared in  
the V.'s kitchen by the same cook  
who did the great Thanksgiving din-  
ner. The old trunk was no longer  
in sight, but any one who penetrated  
to the little room which Tim and his  
next brother shared, would always  
see it in a post of honor.

Dan O'Reilly was an Irishman,  
and, as a matter of course, he and  
his family were all Roman Catholics;  
but honor, honesty and obedience to  
God do not belong to any form of re-  
ligion exclusively, neither does true-  
hearted thanksgiving; and to-day, in  
his own way, Dan gave God very  
hearty thanks for all the unexpected  
blessings which had fallen to his lot.

"A noise soft place is a good  
thing, wife," said he, "and plenty  
o' room to turn round in; an' turkey  
an' cranberry sauce is good, boys;  
but the thing a man has most call to be  
thankful for, is his childer, an' I'm  
the man that has his quiver full  
o' them. Glory be to His lowly  
name!"

## NEW HAMPSHIRE.

**Rindge.**—The M. E. Church of this place  
has a history, mostly unchronicled, that runs  
back for nearly a century. The eccentric Lo-  
renzo Dow, at the age of nineteen years,  
preached here, Nov. 21, 1796. In the western  
part of the town, and to accommodate peo-  
ple of Fitzwilliam and Jaffrey, his first meet-  
ing-house was erected in 1824. This house  
gave way to a larger and better one, built  
and dedicated at the central village of the town,  
in 1835, under the pastorate of Erasmus Mor-  
gan. The new church having a seating ca-  
pacity of two hundred and fifty, with external  
and internal repairs and modifications, re-  
mained on its eminent site until this year.  
During the past few months the work of tak-  
ing it down, removing it to West Rindge, re-  
erecting and refitting has been accomplished,  
at an expense of money and labor of some  
\$2,000.

The church in its new location has an en-  
closed basement, where we soon expect to  
finish up a vestry and other needed rooms;  
it has, also, a good slate roof. The church is  
entered by an ample platform, with steps.  
The spire and vane, with compass pointers,  
given by friends at West Rindge, are useful  
and ornamental. The house has now a seat-  
ing capacity of some two hundred, with cen-  
tral and side aisles, and with the orchestra at  
the left of the pulpit. The audience-room is  
neatly fitted with an upper and lower border-  
ing, secured by Sister Martin Ward. The  
carpet was obtained through the piousness  
efforts of Sister Rebecca B. Rice. The pulpit  
suite was presented by Sister Jane A. Lovejoy,  
as a memorial tribute to her deceased hus-  
band, Mr. Henry L. Lovejoy. She also gave  
the walnut chairs for the altar. Rev. I. Ains-  
worth presented the marble top communion  
table, corresponding with the pulpit set.  
The chairs — one dozen for the orchestra — were  
given by a number of individuals. The site  
of the church, with commodious surround-  
ings, is secured by a quit-claim deed from the  
estate of the late Horatio Allen. The house is  
insured for five years in a good company at  
a valuation of \$1,500. It was dedicated free  
of debt, and we now have on hand about \$200  
to apply to the completion of the vestry.

The principal part of this enterprise was  
accomplished by L. Towne & Sons, carpenters,  
of East Jaffrey, who began their work June  
7. On Tuesday, June 28, the corner-stone  
was laid with fitting religious services, and  
on Tuesday, Nov. 1, the house was dedicated.  
Rev. A. B. Kendrick, of Boston, was the  
preacher, taking as his text Isa. 3: 10. The  
sermon was earnest, evangelical, practical,  
impressive. Eleven preachers, all of active  
service, most of whom took some assigned  
part, were present. Mrs. Rev. L. Ainsworth  
presided at the organ. The evening services  
were full of interest and sweet religious influ-  
ence. Dr. Jasper, the presiding elder,  
preached an instructive discourse from Phil.  
2: 9. The society, though not wealthy, and  
numerically small, feels greatly encouraged.  
We are grateful to God who has extended  
His favor, and to numerous friends who have  
manifested their sympathy in words and  
deeds. Among these latter we would make  
mention of Hon. Rodney Wallace, of Fitch-  
gettin' old, and it's cold for him drivin'  
nights, an' he that bad with the rheu-  
matiz; but he can't stop at home be-  
cause the childer eats so much an'  
there's so many of them. May be they  
could do somethin' for him."

J. H. HILMAN.



## Miscellaneous.

## MEETING OF THE GENERAL MISSIONARY COMMITTEE.

(Continued.)

Bulgaria and Turkey were called, and Bishop Foster wanted light. Bishop Merrill, who had been recently visiting, said, we should either do more or withdraw. There was a better outlook—field more open—people more accessible. We had been doing, and not doing; there, and not there. We have little that is permanent—a few schools, no churches, no homes for missionaries. War came and drove us out. If we will now go in and build churches and prepare to stay, well; if not, give up to the Congregationalists. Dr. Curry ran over the history of the mission and found nothing hardly remaining. He eulogized Dr. Long, as knowing as much about Bulgaria as any foreigner. His influence among the Bulgarians is great. Young Bulgaria goes to his college—Roberts College—at Constantinople, and they look to him as one of themselves. When the Bulgarians met to form a government, twenty or thirty of Long's students, all Liberals, were there. In this we have done much for Bulgaria, politically. If he had the money, he would put a college upon the Balkans, and put Dr. Long in it. The appropriations should be doubled. Bishop Merrill remarked that the conversion of a young Bulgarian, educated at Drew Seminary, and now serving in the field, who has no superior for missionary service, would of itself justify the mission. Bishop Peck declared that it is a fallacy to estimate church forces by counting heads. In this way we once almost abandoned South America; and at another time almost forsok Italy. If he believed we were going back from Bulgaria, he would stay and plead till night. The sum of \$9,754, with \$2,000 at the discretion of the Board, was allowed.

Italy came next. For property in Florence, church rent, house rent, current expenses, and twenty-one missionaries employed, the sum of \$25,000 was voted.

Mexico came next; \$26,000 for carrying on the mission, and \$4,000 for the purchase of property at Orizaba, at the discretion of the Board, were granted.

Japan was named, and a letter read from Rev. J. F. Goucher, of Baltimore, offering to pay the expenses of three ordained missionaries, for schools in Nagasaki, Naozoya, and Matechero, in Japan, and also to pay \$600 a year for five years, to support each of the missionaries; or if the committee prefer to pay the traveling expenses, he will pay \$800 a year to each for five years. The proposition was accepted, and the alternative was left to the Board.

On motion of Bishop Hurst, the treasurer of the Missionary Society reported \$316,149 appropriated for the foreign work, being \$16,973 in advance of last year.

The second class of missions in the United States, was taken up.

Arizona was called, and \$7,500 appropriated.

Black Hills received \$2,500. Dakota. Dr. Lemon said that much property had been lost by floods. Bishop Hurst reported the population rapidly increasing. Baptists and Congregationalists are surpassing us. The sum of \$4,000 was granted.

Indian Territory received \$500.

On Saturday morning, Bishop H. W. Warren occupied the chair, and Rev. H. G. Lich, of Indiana, conducted the opening devotions.

Montana was called, and Bishop Wiley responded. There are ten circuits, with forty-two preaching places. Montana is immense in territory—larger than New England, New York, New Jersey and Pennsylvania, all put together. There are really three Montanas—the mining, the grazing, the agricultural. There is a population of 45,000, and immigration is going on all the time. Our own people are pouring into the grazing and agricultural parts. Each able-bodied man gets a farm of 320 acres; 160 more acres in the desert parts, and still another 160 acres under the tree-planting arrangement. The people are an intelligent people, from the best parts of our country; \$5,500 was voted, \$500 of which are for opening work at Fort Benton.

Indian work came next. Dr. Reid said that the Methodist Church has more agencies in the Indian Territory than any other denomination, and bitter attacks have been made upon its agents by self-seeking, unprincipled employees; but, except in two cases, they have always proved their integrity. The Government is now working perfectly with the Missionary Board, and will hand over the schools at Fort Peck and Hall, and will pay \$100 a year for boarding, and \$50 for day-schools, if the Board will supply teachers. Gen.

Grant was credited with being the first to let in light on this Indian problem. The sum of \$3,500 was given.

New Mexico came up in order, and \$11,500 were voted, \$2,500 being at the disposal of the Board.

Utah being named, Bishop Wiley spoke. We have 8 stations, 131 members, 29 probationers, about 600 persons in all the congregations, and 585 Sunday and 257 day scholars. The work chiefly to be done is through Christian education, and the Bishop wanted to plant new schools. Something effective must be done with the monster evil of polygamy, and it could be done by the government if the politicians would not interfere. There are in Utah 80,000 females, 40,000 of whom are abundantly married; the other 40,000 are girls, and might be got into our mission schools, and the power of Mormonism over them broken. They are American born, and will not generally go into Mormonism out of our schools. The Presbyterians last year spent \$40,000 and planted twenty schools; the Congregationalists, \$30,000; the Methodist Episcopal Church, \$6,200. Dr. Olin had no faith in this way of working. Get the politicians converted. The Mormons are the only power in this country that defies the government; and the churches should hold the government responsible. Dr. Olin would not give a cent to this territory. Dr. Buckley thought that little could, perhaps, be done, and yet it is highly important that the church should stay there. The politicians will not touch, and the government cannot abolish polygamy by force. The Mormons believe in its divine origin, and the worst Mormon is a combination of ignorance, superstition and dishonesty. Nothing of moment is being effected religiously in Utah just now, but the church must stay in Sodom, even if its righteous soul is vexed, until the Angel of the Lord bid it flee for its life. The church only legitimates the Mormon children by taking them into its schools. There are two Mormons made every year for one convert to Christ. The sum of \$7,000 was appropriated, \$5,000 of which shall be for school purposes.

Nebraska next received \$2,865.

Bishop Foss presided in the afternoon, and Bishop Harris opened with reading and prayer. The committee appointed to make a statement of debts and liabilities of the Missionary Society reported. There was an earnest debate, and a resolution was passed that the treasurer be requested to print annually in the Report the amount of the Annuity fund and the sums paid to annuitants; also the amount and character of trust funds—how invested, and the interest paid thereon.

On Monday, Bishop Hurst presided, and Rev. J. M. Carr led the religious services. Domestic Missions was called, and Northern New York (Welsh) taken up. It was represented as prosperous, and \$200 allowed.

California Swedish, on Rev. Bro. Anthony's motion, was changed to "Swedish and Norwegian;" \$1,500 was granted; to New York East (Swedish), \$1,400; to New York East (Norwegian), \$1,900; to New England (Swedish), \$800; to Northwest (Norwegian)—it was said of these that they give back more than one dollar per member—\$5,000 was granted; to Northwest Swedish, \$6,500, and \$500 for schools.

To the German Missions appropriations were made as follows: California, \$1,800; Central German, \$4,500; Chicago German, \$3,500; East German, \$6,000; Northwest German, \$5,000; Oregon German, \$1,000; South German, \$8,000; St. Louis German, \$4,000; South California, \$1,200; Western German, \$5,000.

Chinese Missions. That in California was represented by Rev. Bro. Anthony: Our members do not appear to increase, because none of them stay permanently; but when they go back to their own country they serve as missionaries there. The sum of \$10,750 was voted. A Bible reader, whose salary is provided for, was voted \$120. The New York Chinese Mission was granted \$1,600, with Sunday-school work.

Oregon was given \$1,000; American Indians in California, \$500; Central New York, \$500; Columbia River, \$200; Detroit, \$700; Genesee, \$300; Michigan, \$800; Northern New York, \$350; Wisconsin, \$200.

Bishop Harris presided in the afternoon, and Bishop Wiley led the devotions.

Rev. Bro. Beaman, of Vermont, asked for an appropriation of \$200 for commencing a French mission, on the Springfield district in this State. It was granted, under direction of the Conference and Board.

English-speaking Missions were called, and to Alabama Conference was voted \$2,250; to Arkansas, \$4,000 (an increase in view of an academy at Little Rock); to Austin (great mistakes, it was said, have been made here, which are to be vigorously corrected), \$6,750; to Blue Ridge, \$3,500; to Central Alabama, \$2,500; to Central Tennessee, \$3,500; to Delaware, \$1,200; to East Tennessee (colored), \$1,750; to Florida, \$3,500; to Georgia, \$4,000; to Holston, \$3,000; to Kentucky, \$5,000; to Lexington, \$2,700; to Little Rock, \$3,000; to North Carolina, \$2,700; to Savannah, \$3,150; to South Carolina, \$6,500; to Louisiana, \$6,300; to Mississippi, \$3,000; to St. Louis, \$4,000; to Tennessee (colored), \$3,000; to Texas, \$3,750; to Virginia, \$5,000; to Washington, \$2,000; to West Texas, \$4,000; to West Virginia, \$3,000.

A return was now made to Conferences which had been omitted. The California Conference was represented by Brother Anthony; it has 40 missions, and the population is rapidly increasing; appropriated, \$3,000. Colorado received \$5,400; Columbia River, \$5,000; Detroit, \$3,500; East Maine, \$1,000; Kansas, \$5,500. The colored work, \$2,000.

Bishop Wiley presided Tuesday afternoon, and Rev. Dr. Baldwin conducted the religious services. The following Conference appropriations were made: Michigan received \$3,200; Minnesota (Bishop Foss asked for an advance, because the northern part is so rapidly increasing, but failed to get it), \$9,000; Nebraska, \$3,200; Nebraska North, \$2,200; Nevada, \$2,500; Oregon, \$2,500; Northwest Iowa, \$2,500; South California, \$3,500; for Mexican work, \$500; South Kansas, \$5,500; Vermont, \$1,000; West Wisconsin, \$2,500; Wisconsin, \$2,000.

It was moved by Rev. Brother Locke, of South Illinois, that an appropriation of \$5,000 be made to assist that Conference on account of special need owing to drought and partial famine. The sum of \$3,000 was voted.

It was stated by the treasurer that the appropriations now made to the whole of the work amount to \$687,482.

It was moved by Dr. Hunt, of the Book Concern, that the appropriations to the Conferences for the coming year be the same as last year, except that that of Ohio be \$14,000, and that the secretaries and treasurer have power to fill blanks.

The committee on ways and means for raising missionary money reported, recommending, 1, an address from the Missionary Committee, to be written by Secretary Fowler; 2, a committee in each Conference to be made up of presiding elders with a minister and layman from each district; 3, publishing the names of contributors to missionary cause in Conference Minutes; 4, a missionary visitation to the respective charges, etc.

The following are the appropriations to the New England Conferences: East Maine, \$2,875; Maine, \$5,750; New England, \$23,000; New England Southern, \$13,800; New Hampshire, \$7,130; Vermont, \$6,325.

The Minutes having been read, Dr. Curry pronounced the benediction, and the committee adjourned, sine die. J. W. H.

## Correspondence.

## FROM THE SOUTH.

Certain articles have been recently published referring to the work of the Methodist Episcopal Church in the South, and the condition of the colored people in general, and representing the work of the church as nearly a failure as possible, and the condition of the colored people as semi-heathen and vicious. For the past three years we have been connected with this work, both in Texas and Louisiana. During this period we have of necessity spent full one-half of our time with the people; we have seen them at their homes; we have also seen them in their small and so-called "big" meetings, and we have no hesitancy in saying that the representations which have been made are unfair and unjust; and while they wonderfully please our enemies, they have no inspiring influence upon good men and women who have sacrificed all but life in cultivating this most promising field of real Christian labor.

Let me give one or two facts: At the time of emancipation not one in a thousand of the people could read. There was also at that time, especially on the plantations and bottoms, a strong prejudice against any preacher who dared to read his text from the Bible. For reasons I need not mention, they were strongly opposed to what they called "head religion." Now all of this is changed, and in many places they refuse to listen to the preacher who cannot read his text. Frequently as I pass from place to place, old men and women who read themselves ask that their next preacher be a good scholar.

True, their ideas of scholarship are not the most advanced, but they are very emphatic in calling for men who can write, and read the Bible, Hymnal and Discipline without spelling out the words. Those preachers who are the best scholars, other things being equal, are uniformly the most acceptable with the people.

During a ministry of thirty-two years, most of it in good old New England, I have never found people more anxious to become acquainted with the Bible than some of our colored people here in the South. Without doubt there are some relics of superstition still remaining among them; but where is the man who does not prefer to see the new moon over his right shoulder? Or what mother weans her nursing child without first consulting the almanac that she may find out about certain so-called "signs," whether they are in the head, heart or feet?

Another fact: Till within two or three years it has been a difficult matter in certain localities to procure sites upon which to erect our churches. There seemed, for some cause, to be a strong prejudice against the Methodist Episcopal Church; but this prejudice is fast wearing away, and now some of the most wealthy planters offer to give us deeds of the sites, and in some instances give the timbers for the frame and shingles for the covering. They do this because they have learned, so they say, that our church and church discipline are having a restraining and elevating influence upon the people. Lawyers and judges tell us that it is seldom that a member of our church is before the courts. To us here in this field of conflict these are indications full of promise.

But this is not the whole. There is more of real Christian fraternity than in former days. The next session of the Louisiana Conference is to be held in Franklin, St. Mary's Parish. The pastor of the M. E. Church, South, has called upon the pastors of our church in behalf of his church, and claims the privilege of helping to entertain the Conference and visiting brethren. Every day I become more and more satisfied that the mission of the Methodist Episcopal Church in the South is of God. The present hour is most propitious. The freedmen in many of the destitute portions more than ever are looking to the "old mother church" to come and help them. Our teachers and preachers are quietly and patiently laying deep and broad foundations for the future. Piety and intelligence are the only enduring foundations upon which either the church or nation can build. The hope of the freedmen and the welfare of the South are indissolubly connected with the Methodist Episcopal Church and a Christian education. Methodism moves it to the great Head of the church, to herself, and to the freedmen, that she increase her efforts for the salvation of the wronged race with the least possible delay.

L. P. CUSHMAN.  
New Orleans, Nov. 1, 1881.

## FROM TORONTO, CANADA.

Toronto has had a series of sensations during the last two or three weeks. First among these was the confiscation of a couple of infidel books of the baser sort, which came to the order of one of our booksellers who deals with that sort of garbage, through the post-office, from some publisher in the United States. The books in question were Paine's "Age of Reason" and Voltaire's "Pocket Theology," which appears to be a collection of the filthiest things found scattered through the works of that depraved man of genius. These works were in cheap form, evidently intended for wide circulation among the young and that class of the people who may be supposed to be too ignorant to be reached by argument, and too depraved to be shocked by the most revolting indecencies; and of course their confiscation has given great offense to the men who hoped to make money by their sale. And now, we understand, we are to have Mr. Ingessoll here to vindicate the right of free speech and the memory of Thomas Paine at the same time, in a lecture upon the character and genius of that gentleman; and if the infidels are to have it all their own way, the prohibited books are to be published by the thousands on the spot instead of being imported by the dozen from the United States. None of these things move us, however, and the law which forbids the importation of "immoral and indecent literature" will probably be no less effective to prevent the printing and sale of such works in the country.

The curious thing about this matter, however, has been the attitude taken by one of the leading newspapers of the Dominion. We have a conservative government in this country just now, and the collector of customs at this port is a conservative, a recent appointee of the Government, and this act upon his part afforded the organ of the opposition an opportunity of making a little political capital, by representing the liberties of the people as being in danger. The unfortunate collector was assailed with ridicule and abuse for having, as it was alleged, presumed to decide what the people of this country might, and what they might not, read. All the stock common-places about the right of every man to investigate and to form his own opinions were repeated in a manner which really seemed to indicate that the writer thought they had some bearing upon the case in hand, albeit the confiscation was not made on account of the doctrines or arguments of the volumes in question, but solely on account of their gross impurities. Whatever might be thought of Paine's work, some passages of which are certainly sufficiently suggestive of nastiness, there can be no doubt that the "Pocket Theology" is a reeking mass of moral filth; and what the exclusion of such books from the market has to do with limiting the liberties of the people, it is difficult to conceive. It is only proper to say, however, that it is

probable that the editor of the *Globe* has not read these books, or he would not have committed himself to the defense of their importation and sale.

Toucheing the liberty of discussion, we in this country are particularly jealous. Though the Christian religion is a part of the common law here, as it is in the United States, and anything which serves to bring it into contempt is illegal, works containing the most violent attacks upon it are freely circulated so long as they are expressed in decorous and decent language. Books like Gregg's "Creed of Christendom," "Supernatural Religion," the *Westminster* and the *Fortnightly* reviews, and other works of the same class, are found in many of our bookstores; and one publishing house at least in the country has made a specialty of such works, and nobody has raised his voice against it. Of course there are a great many Christian people who deeply regret the circulation of the moral poison contained in these works, but they believe in the ability of truth to take care of itself in the conflict with error, and all that they ask for it is a fair field and no favor. But we believe that both the people of this country and their rulers are determined that immorality and indecency—everything that has a tendency to corrupt the imagination and to deprave the feelings—shall be kept under the ban.

The next sensation to which we have been treated here, is the republication of a letter addressed to Dr. Thomas, of Chicago, some weeks ago, by Dr. Burns, of our Female College, Hamilton, Ontario. It would have been better if this letter had never been written, but when it was written, it certainly ought never to have been published. It is the letter of a large-hearted, generous man, written under the promptings of a feeling of cordial and pleasant intercourse, during which time Dr. Thomas sustained the relation of pastor to the writer, and means very much less, I am persuaded, than it seems to carry on the face of it. Dr. Burns not only believes in the divine origin of the Bible, but he would burn for the truth which it contains before he would give it up. He believes, too, in the atonement of Christ, through which alone he hopes for salvation; but like many other theological thinkers of our time, he appears to have doubts in respect to the theories by which men have attempted to explain these things. There is this, too, to be said for Dr. Burns, that whether he believes the genealogical tables contained in some of the historical books to be "given by inspiration of God," or simply copied from the carefully-kept records of the Hebrew people, whether he believes the Canticles to be of equal authority with the Sermon on the Mount, he has never troubled the people with these things. He has kept his doubts and perplexities, his conjectures and half-formed opinions, to himself. In this respect he differs widely from his friend in whose affairs he takes such a lively interest. I believe him to be entirely free from that pitiable vanity which would lead him to become a trouble to the church and the disseminator of discord and doubt for the sake of posing before the public as the intellectual superior of his brethren—a great thinker, who has outgrown the simple creed of the mass of Methodist preachers. This private letter, which, I repeat, ought never to have been published, constitutes "the head and front of his offending;" and probably it would never have been reproduced in this community had not the *Globe* newspaper got its fingers so badly burned with the immoral and indecent literature, that it was glad to catch at anything which would have the effect of diverting public attention from a matter of which it had already had more than enough.

Another sensation of an altogether pleasing kind has been the opening of a new Baptist Theological Seminary in this city. The Baptists have not had a very strong position in Ontario until recently, but they have been coming to the front of late in a remarkable manner. This has been very largely the result of the liberality of a distinguished layman and his excellent American wife, who happens to have considerable property in her own right. To the munificence of these good people the denomination is largely indebted for one of the finest churches in this country, which, unlike too many of our expensive church edifices, is without a dollar of debt. This itself has given the Baptists a position which they had not before, and which they would not have otherwise had for many years to come. But in addition to this, the gentleman referred to—the Hon. Senator McMaster—has erected, furnished, and partially endowed a theological college, which bears his name and which is to perpetuate his memory and his influence for good. "McMaster Hall" is said to be the finest building of the kind owned by the denomination in this hemisphere—probably the finest they have in the world. Mr. McMaster's contribution to the endowment consists in the endowment of the president's chair to the extent of \$3,000 a year. The opening, which took place a few days ago, was a time of great rejoicing. The great lights of the Baptist body both from Canada and the United States were present in considerable force, and through the courtesy of the trustees, the ministers of the other churches had the privilege of rejoicing with them. There appears to be a very general desire in the community that the race of the McMasters may multiply, and that they may be distributed pretty generally among all the churches.

W. S. BLACKSTOCK.

## THANKSGIVING DAY.

By the President of the United States of America, a Proclamation.

It has long been the pious custom of our people, with the closing of the year, to look back upon the blessings brought to them in the changing course of the seasons, and to return solemn thanks to the all-giving Source from whom they flow. And although at this period, when the falling leaf admonishes us that the time of our sacred duty is at hand, our nation still lies in the shadow of a great bereavement and the mourning which has filled our hearts still finds its sorrowful expression toward the God before whom we but lately bowed in grief and supplication, yet the countless benefits which have showered upon us during the past twelve-month call for our fervent gratitude, and make it fitting that we should rejoice with thankfulness that the Lord in His infinite mercy has most signally favored our country and our people. Peace without end prosperity and the still our increasing heritance, and if, in parts of our vast domain, some affliction has visited our brethren in their forest homes, yet even this calamity has been tempered, in a manner sanctified, by the generous compassion for the sufferers which has been called forth throughout our land.

For all these things it is meet that the voice of the nation should go up to God in devout homage. Wherefore I, Chester A. Arthur, President of the United States, do recommend that all the people observe Thursday, the 24th day of November instant, as a day of national thanksgiving and prayer, by ceasing so far as may be from their secular labors and meeting in their several places of worship, there to join in ascribing honor and praise to Almighty God, whose goodness has been so manifest in our history and in our lives, and offering earnest prayers that His bounties may continue to us and to our children, and witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 4th day of November, in the year of our Lord 1881, and of the Independence of the United States the 106th.

CHESTER A. ARTHUR.

By the President of the United States of America, a Proclamation.

It has long been the pious custom of our people, with the closing of the year, to look back upon the blessings brought to them in the changing course of the seasons, and to return solemn thanks to the all-giving Source from whom they flow. And although at this period, when the falling leaf admonishes us

that the time of our sacred duty is at hand, our nation still lies in the shadow of a great bereavement and the mourning which has filled our hearts still finds its sorrowful expression toward the God before whom we but lately bowed in grief and supplication, yet the countless benefits which have showered upon us during the past twelve-month call for our fervent gratitude, and make it fitting that we should rejoice with thankfulness that the Lord in His infinite mercy has most signally favored our country and our people. Peace without end prosperity and the still our increasing heritance, and if, in parts of our vast domain, some affliction has visited our brethren in their forest homes, yet even this calamity has been tempered, in a manner sanctified, by the generous compassion for the sufferers which has been called forth throughout our land.

For all these things it is meet that the voice of the nation should go up to God in devout homage. Wherefore I, Chester A. Arthur, President of the United States, do recommend that all the people observe Thursday, the 24th day of November instant, as a day of national thanksgiving and prayer, by ceasing so far as may be from their secular labors and meeting in their several places of worship, there to join in ascribing honor and praise to Almighty God, whose goodness has been so manifest in our history and in our lives, and offering earnest prayers that His bounties may continue to us and to our children, and witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 4th day of November, in the year of our Lord 1881, and of the Independence of the United States the 106th.

CHESTER A. ARTHUR.

By the President of the United States of America, a Proclamation.

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mirably-told story, gives a sufficiently full sketch of one of the most noble of the heroic names of the Elizabethan age. These volumes form the very best secular literature for our young people. No novel has a more powerful fascination about it, or stranger incidents, while its reading feeds the mind with wholesome truth.

THE SOUTH SHORE, by Mrs. C. R. Josselyn. Boston: Ira Bradley & Co. This story is intended to teach the wisdom of mingling innocent amusements with the mental and religious instruction of young people. Descriptions of travel are from real incidents. All story readers will be amply satisfied with the outcome in the form of three weddings!

GRANDMAMA'S RECOLLECTIONS. It is a gem of a book, outside and in. It will be a delightful present for the young of the family. Grandmama Parker had a cap full of the nicest kind of stories, which she tells to the delight of all her grandchildren. Then, the pictures are equally attractive with the stories. Published by Robert Carter & Brothers.

In Appleton's New Handy Volume Series we have, RALPH WALDO EMERSON, PHILOSOPHER AND POET, by Alfred H. Guernsey. The editor of this little volume gives an appreciative sketch of the life of the Concord poet, for he hardly seems a philosopher to us as grandchildren. Then, the pictures are equally attractive with the stories. Published by Robert Carter & Brothers.

G. P. Putnam's Sons publish in their series entitled THE NEW PICTURE, a fresh life of Martin Luther, by John H. Treadwell. The present sketch does not contain any new incidents, but it is a fresh and new sketch, and is very interesting, story of his life, the birth, in his own mind, of the Reformation, and the noble fight of faith which he accomplished here he was called to his death. It is a volume which, for the hour, and makes a valuable addition to our best literature for young people.

HALF-HOURS WITH GREEK AND LATIN AUTHORS; with Biographical Notices. By G. H. Jennings and W. S. Johnston. D. Appleton & Co., 12mo. This volume is interesting to the general reader, as giving translations from the leading classical writers, made by different English scholars and poets; but its chief value is the fine text-book it affords for classes in literature and our high schools and academies. We heartily commend the volume to our educators.

From the same house we have a reasonable volume upon FLORIDA, prepared for the use of tourists and invalids by Geo. M. Barber. The author is a man who has suffered as just ready to take their flight to the warm peninsula that thrusts itself down into the Gulf of Mexico, for the winter. This volume will be just what they need to take with them. It is a fine and pleasant, and general reader will find, in its pleasant and well-illustrated pages, much to interest and instruct them in reference to the geography, history, the natural scenery, flowers, and fruits, and present condition of this rapidly advancing State.

G. P. Putnam's Sons publish a volume of the same character and upon another salutary resort. It is entitled, CUBAN SKETCHES, by James W. Steele. 12mo, 220 pp. The work is the result of several years' residence in Cuba, and is a fine and pleasant, and general reader will find, in its pleasant and well-illustrated pages, much to interest and instruct them in reference to the geography, history, the natural scenery, flowers, and fruits, and present condition of this rapidly advancing State



The Sunday School.

FOURTH QUARTER. LESSON X.

Sunday, Dec. 4. Numbers 24: 10-19.

BY REV. W. G. HOLWAY, U. S. N.

BALAAH.

I. Preliminary.

1. DATE: B. C. 1452.

2. PLACE: Mount Nebo, the head of Pisgah,

at that time the sanctuary of the Moabite God,

and the peak from which Moses afterwards

took his farewell look of the promised

land. From this point the encampment of

the Israelites, stretching along the east bank

of the Jordan, opposite Jericho, was distinctly

visible.

3. CONNECTION: 1. The conquest of Sihon,

king of the Amorites, and Og, king of Bashan;

2. the confederacy of the Moabites and Midian-

ites against Israel; 3. the embassy from

Balaam, the king of Moab, to Balaam, the

renowned prophet, or soothsayer, of Mesopot-

amia; 4. the arrival of the latter and his re-

sponse by Balaam; 5. his protestation that he

could not speak other than as Jehovah

commanded him; 6. his first and unsuccessful

attempt to curse Balaam; 7. "How can I curse

whom God hath not cursed?" 7. his second

effort, on the top of Pisgah, likewise fruit-

less, ending with the words, "Blessed is he

that blesseth thee, and cursed is he that curseth

thee." At this point our lesson begins.

SPECIMENS OF CURSES: 1. Heathen—from

Marobius, quoted by Geikie: "Dis-pater, or

Jupiter, if thou predestest that this—or by

whichever other deity it is lawful to call thee—I

conjure thee to fill all this town and army

with plague, with lightning, terror and alarm.

Both the purposes and the arms, enemies,

cities or territories, which bear arms

against us, pouring darkness on them from

above. Look on these cities, territories and

persons, and these people, of all ages, as ac-

cursed, and given over to the conditions, what-

ever they be, by which enemies can be most

thoroughly devoted to destruction. If this doom

be accomplished, I swear to sacrifice to thee,

O mother Earth, and to thee, O Jupiter, three

black sheep."

2. Christian (7)—from Morley: "Was

hand, or voice raised (in the Netherlands)

against clerical encroachment, the priests held

ever in readiness a deadly weapon of defense;

abasing anathema was thundered against

the traitor, and the traitor was anathema. The

disciples of Him who ordered His

followers to bless their persecutors and love

their enemies, invented this Christian formula:

the Son, the Holy Ghost, John the Baptist, Peter

and Paul, and all the saints, may be with you

and cure and cut off from our communion

him who has thus rebelled against us. May

the curse strike him in his breast, hand, head,

and all his members. May he be cursed in his

body, in his soul, in his spirit, in his name,

in his family, in his country, in his life, in his

death, in his resurrection, in his judgment, in

his eternal state. Amen." This volume

of high school for high schools

which he prepared

by his own hand

and is now in

the hands of

the people

of the world

and is a

valuable

addition

to the

library of

every

school

and

library

of the

world

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a

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addition

to the

library of

every

These victories do not exhaust the import

of Balaam's predictions, for he emphatically

promised to Israel a complete and permanent

conquest of Moab and Edom; and no such

conquest was achieved by David or any of his

successors (S. Clarke).

Verse 19. Out of Jacob . . . dominion.—

If the prophecy be more than Davidic, it is

the Messiahic, it still waits fulfillment. The

spring of Jacob exercises a spiritual dominion

to-day over a fourth of the human race; and

fourth dominion in intelligence and power

all the rest. When the three-fourths are

gathered in, when the kingdoms of this earth

become the kingdom of our Lord, the amaz-

ing prophecy of Balaam will be fulfilled.

Destroy him that remaineth of the city—

not merely vanquish his enemies in the field, but

persecute and overcome fugitives that hide them-

selves away in the city or stronghold; in a

word, vanquish all open and concealed oppo-

sition.

The phrase is peculiar to this place. It

terribly describes a conqueror who first defeats

his enemies in battle, and then hunts out the

fugitives till he has cut off all of every place.

There can be no doubt that the victories of

David were a partial accomplishment of these

predictions, but these victories do not ex-

haust their import. Edom and Moab are

named by Balaam as representatives of the

heathen nations who were hostile to the the-

ocracy. As Jacob figures as a constant type

of the kingdom of Messiah in the prophets, so,

too, do Edom and Moab of the enemies of

that kingdom; and in the threatened ruin of

Edom and Moab is indicated the eventual

destruction of all that resists the kingdom of

God (Cook).

IV. Gleanings.

1. His character has always been an

enigma. No fidelity could have been more

signal than that which he displays

to Jehovah, when the divine purpose to

bless Israel is made known. No persua-

sion, or prospect of reward, can move

him to go with Balaam's messengers, till

God permits him, and no considerations

of danger or advantage make him falter

in uttering the very words he is com-

missioned to deliver. Yet St. Peter tells

us that he held the truth "in unrighteous-

ness," and in Joshua he is called a

kosm, or "diviner," a word only used of

false prophets. We read also when he

saw that it was good in the eyes of

Jehovah to bless Israel, he went not, as

before, to seek enchantments, but set

his face to the wilderness, and he him-

self expressly says that no enchantment

or divination has power over Israel—

language which seems a confession of

failure on his own part in their use. It

may be that, although sincere in his wor-

ship of Jehovah, he joined with it too

much heathen superstition; and that

while afraid to go against Him, he was

yet only too willing in his heart to do

so. "It was one of those unstable

men," says an old writer, "whom the

apostle calls 'double-minded'—an

ambidexter in religion, like Redwald,

king of the East Saxons, the first who

was baptized; who, as Camden relates,

had, in the same church, one chapel for

the Christian religion, and another for

sacrificing to devils. A loaf of the same

leaven was our resolute Rufus, who

prayed God on one side of his shield

and the devil on the other, with the de-

sert inscription in Latin, "I am ready

for either" (Geikie).

2. Can we read the sublime prophe-

cies of Balaam without wishing that his

desire for his latter end might have

been fulfilled? Doubtless it might have

been, had he renounced the vain hope of

gain and honor, and returned to repent

of his sin and thank the God who had

turned it into a blessing. But he re-

mained among the Moabites and Midian-

ites, clinging doubtless to the chance of

reward; and provoked his fate by a new

A GAIN OF TWENTY POUNDS IN A

MONTH.

After using Compound Oxygen for a

month, a patient at Jewett, Texas,

writes: "I began taking your Compound

Oxygen on the 10th of September, and

have kept it up since that time. I have

not been sick since; I had been sick for six

months—was confined to bed three

months, taking medicine almost every

hour of day and night. Have not taken

a drop of medicine since. Have a good

appetite; can eat almost anything, and it

agrees with me. I consider myself nearly

well. . . . Have gained twenty pounds

since using the Oxygen Treatment." Treatise

on "Compound Oxygen" sent free. DRS. STANLEY & PALER,

1109 and 1111 Girard Street, Philadel-

phia, Pa.

"ACCEPT OUR GRATITUDE." Dr. R. V.

PIERCE, Buffalo, N. Y.: "Dear Sir—Your

"Golden Medical Discovery" has cured

my boy of a fever some of two years'

standing. Please accept our gratitude.

Yours truly, HENRY WHITING, Boston,

Mass.

Horsford's Acid Phosphate

In Nerve Exhaustion.

I am altogether pleased with the prop-

erties of Horsford's Acid Phosphate in nerve

exhaustion and dyspepsia.

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CORN—Mixed and Yellow, 75 to 76¢ per bushel.

CORN—Moist, 75¢ to 76¢ per bushel.

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REGISTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

## ZION'S HERALD.

THURSDAY, NOVEMBER 24, 1881.

The trial of the assassin Guiteau has been going on through the past week in Washington. The court-room has been crowded, but the proceedings have been conducted, on the whole, with proper dignity. A good jury, apparently intelligent and conscientious, has been secured. The defense availed itself freely of its privilege of close questioning and peremptory rejection. The only interruption of the impressive order of the court has been the often and boisterous interruptions of the prisoner, objecting to the counsel appointed by the court, insisting upon conducting his own case, and interjecting speeches as the trial advanced. The general impression made upon observers was that the unhappy man sought to fortify the main plea of his counsel as to his insanity, but quite overdid the matter. Dr. Stevens, from Geneva, in an interesting article in the columns of one of our contemporaries, fervently hopes the case will be tried calmly, that the murderer will have adequate counsel, and that every opportunity will be given him to defend to prove his insanity if he is indeed a madman. He need have no anxiety on this point. In our country, after the first burst of horror at a fearful crime, the whole tide of sympathy sweeps over usually to the side of the criminal. Even in this instance, where the sensibilities of the land have been awfully outraged, and the whole civilized world has been moved, the trial has not been hastily opened, good counsel has been provided, all the defenses of the court have been thrown around the miserable assassin, and there is little danger that a really irresponsible man will suffer for an insane act. On the other hand, it is devoutly to be hoped that a voluntary and malicious deed of such darkness and involving such results and possibilities, will not go without its just retribution.

Among the strongly marked characters of the heroic age of English Methodism, was a comely farmer's wife named Alice Cross. After her conversion, her quiet sober husband refused for a season to obey the truth. She strove hard to win him to Christ. When leaving home for the Wesleyan meeting, she would pause at the door, with her straw hat in one hand and the other on the door-latch, while she said: "John Cross, wilt thou go to heaven with me? If thou wilt not, I am determined not to go to hell with thee." These blunt sentences, had they been spoken in an arid tone, might have wrought more powerfully on John's temper than on his conscience. But being the utterance of an earnest woman, the expression of profound conviction, the voice of a soul full of tenderness and of the spirit of heaven, they were finally effectual, and John Cross sought to go to heaven with his devoted wife. If every Christian wife was as earnest as Alice Cross, there would be few homes with one of its heads traveling toward heaven and the other toward perdition. Her spirit, not her peculiar method, cannot be too highly commended, or too faithfully emulated by Christian wives.

The man whose love for the world is supreme, will wear the stamp of that affection on all his actions; while he whose love for Christ is absolute and unconditional, will wear a sacred mark on all his acts. The former will seek his chief good in the earthly, the latter in the heavenly. Hence when the former dies, he will leave all his treasures behind him, but the latter will carry his riches, consisting of love and purity of character, into his eternal home. The fruit of a worldly affection is spiritual beggary and eternal death; of a divine affection it is spiritual wealth and eternal life. Therefore, blessed is that soul which hungers for divine love!

The significant testimony of a sincere man, like Mr. Frothingham, to the impotency of natural religion, and to the failure of philosophy to meet the universal cry of the human heart for a higher life and a Heavenly Father, shows the hollowness of speculative unbelief. God has not left Himself without a witness. Revealed religion, however, unhappily exemplified at times by its fallible disciples, has the power of an eternal life in it and cannot

be destroyed. The worldly wise and prudent may scoff at his inspired Book and divine system, but they will never agree among themselves in a substitute. The blind forces which they ignorantly worship are only miserable symbols of the one true and living God, whom the sacred pages of Holy Scripture reveal to devout hearts. Mr. Frothingham waits for light. For that—"more light"—the trusting, dying German prayed; and not, we hope, in vain. There is only one Being in the universe who has power to say, "Let there be light!"

The question of the evangelization of cities seems to be awakening wide attention. We had a visit last week from Dr. Willing, late a presiding elder in the Rock River Conference, of the district including Chicago. He is now superintendent of a very promising church extension movement in that city. He is carefully studying the question in the use of all the light from experience that he can obtain, in this country and England. It means something more than a city mission with him. It assumes a comprehensive and vigorous plan for gathering the population of that rapidly-growing city, not now attending any of the churches, into newly-established places of worship. He believes in the employment of the best talent the ministry affords, for this purpose. Several intelligent and wealthy laymen have taken hold heartily of the enterprise. This is what is needed in Boston. We had little information to give the Doctor, but bade him God-speed, and proposed to go and do likewise in our city.

### THANKSGIVING.

The old New England Thanksgiving has become a vanishing memory. Both its domestic and religious character has changed. The wide distances over which families are now scattered renders it difficult to assemble the whole circle around the paternal fireside. It is no longer a New England festival simply. The country has accepted it and made it national. The proclamation, with its familiar closing prayer—"God save the Commonwealth!"—which was only read in the six Eastern States, is now repeated from the Atlantic to the Pacific, with the addition of a supplement from the President of the United States.

The public exercises of the day have been greatly changed in the last half century. The morning of the day was formerly as sacred as the Sabbath, and the house of God was as faithfully attended by the masculine portion of the community, certainly, as on the Lord's day. The subjects discussed in the earlier times were purely of a spiritual character, with local, domestic and personal applications. Since the great temperance reform opened, and during the anti-slavery struggle, especially amid the anxieties of the late civil war, these topics being "in the air," and greatly moving the public mind, they became the staple of Thanksgiving and Fast Day discourses.

The day itself came gradually to feel the secular breath that has blasted somewhat the ancient New England sanctity even of the Sabbath. It has lost largely its religious character. Its audiences now, even when the union of several churches is secured, are painfully limited, and the day is devoted largely to bicycle, ball and gymnastic clubs. The only feature that preserves much likeness to the olden time is the generous dinner, and the gathering, as far as possible, of family friends. There is one modern feature, however—a necessity of the times, on account of the aggregation of the population into large towns and cities—that is really and eminently a Christian incident, and that is, the pleasant Thanksgiving meal provided by Christian associations for persons distant from their homes, and for charitable and even penal institutions.

We still believe in the day, although it is not locally sanctified, as it purports to be, by a nation's acknowledgment of the good providence of God. There seems to be a strange contrast between the devout words of the official proclamation and the actual response of the people throughout the land. But still, it is a state and national expression of dependence, and a public consideration of the claims of God and our common brotherhood. It is the open intimation still that we are a Christian people, and it is all the more significant, as with us the Church and State are utterly separate. It is also an interesting fact, that in these modern times, when infidelity, if not growing in numbers, is in loud-toned denunciations, so peculiar a voluntary expression of dependence upon a personal divine Father, and of faith in revealed religion, should not simply be accepted by new States, largely composed of New England men, but by the whole nation. It is true that this quickened piety of the nation was inspired by the sufferings and providential interpositions of the war, but this only shows how that, down deep in the moral instincts of man, God has placed a belief in, and reverence

for, His presence in human affairs.

There has never been an autumnal feast of ingathering in our country when a really religious use of the day seemed more proper or more really the involuntary suggestion of thoughtful hearts. In addition to remarkable prosperity in all lines of industry, to an astonishingly rapid recovery from the effects of one of the severest financial calamities that had ever swept over the country, the general prevalence of health, the subsidence of sectional bitterness, the growth of national unity, the very generous support and success of educational and moral enterprises in portions of the land where these were particularly necessary, the wonderful decrease of the public debt, and the promise of the great diminution of the national burdens upon industry—in addition to all this, the country has been carried through, in the utmost quiet, one of the most serious of its eras. It is difficult to conceive, on this side of the Atlantic, the anxiety that was occasioned at the announcement of the attempted assassination of President Garfield, on the other shore. Such an event means often a revolution in Europe, or it may be the beginning of a season of serious anarchy. The bitterness of party spirit, as expressed in our public prints, the hasty attributing of the wild violence of the wretched murderer to the fever of partisan agitation, the intimation that the administration under his successor would experience an absolute revolution, the results of which might not be easily anticipated, awakened a feeling, at first, of intense anxiety abroad.

At home no little perturbation was exhibited. Thoughtful men were really deeply moved, and looked with no little perplexity to the possible developments of the near future. But a divine hand never more evidently guided events. No sudden calamity ensued. The whole country under a divine tuition studied such an "object lesson" as was never before submitted to a people. Party strife was melted in an almighty kept at white heat for nearly three months. The whole nation was drawn to one centre and together as never before. The well-being of the country became paramount and dearer to all, as the great sufferer lingered in his brave struggle for life among us. The incoming President had such a "baptism for the dead" as no predecessor ever experienced; and the man whose administration of affairs was looked upon with so much dread by thousands of our citizens entered upon his delicate and solemn office with the unanimous benedictions of all the people upon his head.

Certainly we have occasion for gratitude to God. It becomes us to enter our sanctuaries with humble and glad hearts, and, devoutly kneeling, offer our sincere acknowledgments to Almighty God. We are not so far defended from possible evils as not to find occasion for invoking His continued protection and blessing. Our national and personal destinies are in His hands. It is especially becoming for those who believe in the "immanence" of His providence, and His pleasure to receive our prayers, to show it by a conscientious observance of the day. It is not a day, indeed, to "afflict our souls" and to fast, but to annoy ourselves with the oil of gladness, to remember the hand that opens in lavish bestowment of His bounties, to make our offerings to Him in gifts to His suffering ones, and to renew our religious patriotism for a land which He gave to our fathers and has graciously continued unto their children.

### A GRAVE QUESTION IN FRANCE.

One of the most important questions that meets the new French Chambers on their reunion, is that of primary education. The late Parliament did more on this line for the people than any other, perhaps, in the whole history of the nation, but it did not do enough. It proposed to make popular instruction free, obligatory, and secular—that is, not sectarian; but it ventured just to the edge of this programme and then stopped short of secularism for fear of the effect on the peasant population in the coming elections under the influence of the priest.

In the course of the discussions in both houses, the Ultramontanes were not sparing of their insults, threats and anathemas. Above all, they confidently prophesied political death to all engaged in the endeavor to exclude the priests and their allies from the public schools. But the elections proved them to be poor prophets, and put the lie on nearly all their utterances. These birds of evil omen have themselves been struck by the thunderbolt of popular condemnation; and they do not return to fill the seats that they, too frequently, ignobly used. The men of progress are there, and will feel it their mandate and

their duty to carry to the logical end the measures that were left in an ambiguous shape.

Now, the men on whom depends the task of completing the system of popular primary education for all France, are preparing for their coming work by frequent meetings and consultations, so that their wants and wishes will be known; and by conference they will be better prepared to finish and perfect the work of freeing the public schools from the rule and the interference of the priest. A great mass meeting with this intent was lately held in Paris to listen to the famous Prof. Paul Bert, of the University of France, as orator. He is the leader of that wing of innovators which would wholly exclude religious teaching from the schools, and relegate it to the will of the parents to provide such as they may prefer among the opportunities offered by the respective churches. He very significantly says that there can be no religious teachings in the popular schools but that of the Catholic priests, and he thinks the children better off with none than with this; and to show its character he quotes his own experience at some of the late examinations in the schools where the priests still maintain a foothold. Here are some of the questions whose satisfactory replies on the part of the pupils would entitle them to the certificate of the good and enlightened city of Paris: "In what condition will the bodies of reprobates appear in the resurrection?" "Did the rainbow exist before the Deluge?" "Will there be religious processions in heaven?" A vicar in Rouen proposed this question to a young girl about leaving the school, at her last examination: "You may become a cook, and find it necessary to taste broth just before you go to holy communion, which you ought to approach fasting; what would you do in this case?" "I would spit out the broth," replied the girl.

With such absurd questions to mere children, one can indeed judge of the need of supplying them with teachers having common sense, of which the ecclesiastical teachers in the common schools seem to be totally destitute. But France has been consulted in this matter at the ballot-box, and has emphatically replied "Well done" to those who propose to alter these things; and they now hope to do it. It is true they are and will be accused of proscribing religious teaching, and this was the spirit of the latest amendment to the educational laws on the dissolution of the last house, namely, that the children should be made familiar with the name of "God," and taught to believe that all good government and good lives depend on His guidance and influence. Theoretically no one objects to the teaching of that morality which finds its strongest and only true basis in the Bible; but the priests declare that secular teachers are not fit to teach these mysteries, and should not be allowed to do so. Therefore, logically, they must be permitted to enter the schools.

And just at this point will lie the struggle between the different factions. The two modes of teaching, especially in France, differ so essentially that they cannot go together; the layman will teach no religion, and the priest will teach nothing but the Catholic dogma that the Church is superior to the State, and should in all things control where there is difference of opinion or dispute. Here the effort of all good and sincere men and patriots will be to try and find some middle ground on which the schools may stand without wholly ignoring religion. The favorite proposition in recent legislation has been to make two afternoons in the week free from secular studies and give them to religious teachers of various denominations, to whom the children could go at the will of their parents. These teachings could be imparted in the school-houses, or in the dependencies of the churches, as would be most convenient or fitting, and the State would be bound to provide such instruction and pay for it.

Under the influence of the late elections this will probably be the outcome of the matter, though a great struggle will yet be made on both sides of the question. As a means of preparing for this, and also for obtaining the judgment of the leading primary instructors of France, a grand convention of teachers of the entire country has just been held, in which there was great freedom of discussion, and in which the teachers without exception plead for release from all ecclesiastical influence, which only interfered with them and baffled their best endeavors to gain a proper influence over their pupils. Their final programme ran about as follows: We all wish to be free and honored in our profession. We all wish an instruction that is full, complete, and serious, going to seek the child in the remotest hamlet; for all

children have equal rights in the eyes of the nation. We will all follow our profession with ardor and affection for the children, and shall feel it our most sacred duty to teach them the love of country and of our republican institutions. But just here comes the gap. Shall the children whose parents repudiate religious teaching have no means of learning that there is a God who rules the universe, and whom it is their duty to honor and obey? The future of France depends largely on the solution of this question.

### Editorial Items.

We have not heretofore referred to the very unpleasant controversy going on, both in secular and religious papers, in relation to the manner in which the American Bible Society keeps its accounts. The first serious criticism originated with the Connecticut branch of the Society. Finally, after a rather unsatisfactory correspondence, two gentlemen of Hartford were appointed to make a personal examination of the accounts at the Depository in New York. At this stage of the proceedings, what might have resulted in a satisfactory explanation and clear exposition of the whole matter seems to have been defeated by the conceit and infidelity of temper, on the part of one at least, of the Connecticut gentlemen, and the too marked dignity and independence of the officials at the Bible House. The real matters of difference were subjects upon which business men could honorably differ, and about which explanations could readily be made. The gentleman of Hartford does not seem so anxious to secure a satisfactory explanation as to defend his own criticism. His course does not appear, by any means, to be unanimously sustained by the Connecticut society; the president of that body being unwilling to accept the final vote of loss of confidence in the parent society, and retiring from his office. The officers of the American Bible Society—men of the highest business reputation in New York—without making such a full statement as has been asked, or entering upon details, criticism, in a circular, quite severely, the proceedings of the Connecticut society, and affirm the adequacy and correctness of the public statements of the financial condition of the Society in their annual reports. A great national charity like the Bible Society, receiving its support from the whole community, must not be too sensitive to any honest request for exact information as to its condition, but should open with generous readiness its management, in every respect, to the closest public scrutiny. There appears, however, to be no real foundation to question the wisdom and correctness of the financial management of this noble institution.

We alluded, last week, in a short item, to a new work on the Pentateuch, prepared by Rev. Dr. Rufus P. Stebbins. It is, or will be in a few days, for sale at the book stores. It is just the manual for which our young Bible students in the ministry and laity have been asking. The publication, of late, of the works of the Dutch critic Kuenen, the essays of Prof. Robertson Smith, in the last edition of the Britannica, and the writings and addresses of Dr. Toy, late of the Baptist Church, now a professor in Harvard Divinity School, have awakened in many thoughtful minds a desire that some untechnical, comprehensive, popular manual should be written, taking up all these criticisms upon the age, authorship and authenticity of the Pentateuch, and showing their lack of adequate foundation, at the same time presenting the positive grounds of belief in the accepted faith of the ages as to these venerable and divine records. Just this work has been done by Dr. Stebbins. We are glad that this admirable defense of the books of Moses comes from the liberal wing of the church. It will receive a more respectful attention from those who, chief of all, need its countervailing force. It is not a hastily-prepared work, but the careful study of a diligent student for many years in Hebrew, and the modern biblical criticism, presented with remarkable fairness and frankness. Dr. Stebbins entitles his work, "A Study of the Pentateuch for Popular Reading." It is not intended chiefly for scholars, but for the ordinary Bible reader, although his argument in no degree lacks the weight of broad scholarship. He examines first the criticisms of Dr. Kuenen, which afford the chief foundation for the dogmatic utterances of our voluble American repudiators of the antiquity of the Pentateuch, and then presents at length, and with great clearness, the positive grounds on which rests the belief of conservative Biblical scholars as to the early date and authentic character of these first books of the Hebrew Scriptures. We heartily advise our readers to obtain and study this excellent manual.

Dr. Vernon gives a very interesting account, in the *Christian Advocate*, of his three years' acquaintance with Count Camillo, the lately converted Canon of St. Peter's, Rome, before his final renunciation of Romanism. He describes his fine presence, his frankness of manner, his intelligence and culture, and the earnestness with which, even after leaving evening, he sought interviews for religious conversation at his house. In all this time Dr. Vernon had every opportunity of becoming acquainted with his life and character, and of personally knowing that the slanderous stories, which have been published since his public union with our church, were untrue. Dr. Vernon says:—"We have faith in Count Camillo's sincerity, in the thoroughness of his conversion, and in the stability of his determination. We believe in his integrity, in the purity of his motives, and in the rectitude of his purposes, notwithstanding the concerted efforts of Jesuitical Papists to tarnish his character, to prevent public confidence, and to break the force of this unexampled, stern fact, and of its solemn, far-reaching reproof of Popery. We believe he will be highly useful to God's cause here in many ways."

The Count has published in Italian a small volume of autobiographical sketches which are read with much appreciation, and which will appear soon in English, published in London, with an introduction by William Arthur, M. A. After reading the pamphlet, Mr. Arthur wrote: "So favorable, on the whole, was my impression, that I should have been willing to translate it myself, had not other hand undertaken the work."

In response to the intimation that, after a half century of labor in missionary fields, no one of the missions sustained by the M. E. Church in foreign lands had made any approach to a self-sustaining condition, the secretaries show, by reference to the annual reports, that in nearly every field a very considerable portion of the expense of its sustentation is drawn from the mission itself. This is made to appear to be eminently true in India. In China, also, with a very wide and constant enlargement of the work, only a small increase of the appropriation is made. The native churches in oriental lands are rapidly learning to provide for their own support. India contributes to missionary expenses from fifteen to twenty-five thousand dollars annually.

### BRIEF MENTION.

—White, Smith & Co., of Boston, issue a large selection of Christmas songs and carols.

—The second part of Dr. Butler's plea for our foreign missionaries will appear in our next paper.

—Biglow and Main, of New York, prepare for Christmas this year a number of fine carols and services of song with appropriate Sunday-school exercises.

—The "Proceedings of the Second International Missionary Alliance," held at Alleghany City, Oct. 27-30, 1881, are published in pamphlet form (price 30 cents) and procurable of R. P. Nevin, Times Office, Pittsburgh, Pa.

—The very interesting essay read by Charles Dudley Warner before the late session of the Social Science Association at Saratoga Springs, has been published in a neat miniature volume by James R. Osgood & Co.

—There are several names at our office cut from Chickamauga and Mission Ridge. While they last they will be given to such persons desiring them as contribute a dollar at least to the funds of the Freedmen's Aid Society. Rev. Bro. Bisbee distributes them and vouches for their authenticity.

—Rev. J. H. Acton, of Portland, Oregon, edits and publishes a very neat and well-printed paper, in quarto form, entitled the *Pacific*—whatever Mr. Acton may formerly edited the *Pacific Christian Advocate*, and showed there, as he does now in the new venture, a more than ordinary editorial tact and talent. The mechanical execution of the paper speaks well for the condition of the art on the northern and western slope of the Republic.

—A really charitable movement of common interest to the whole community, is the vigorous effort now put forth throughout the State to secure a permanent home for invalid soldiers. A hall is to be opened in the building of the Charitable Mechanic Association, commencing Wednesday, Dec. 7. The ladies throughout the State are awake in the matter. Subscriptions in money or donations of goods are earnestly sought. The headquarters of the committee are Room 27, Tremont Temple.

—A pleasant domestic event occurred in the home of an honored member of the Wesleyan Association last week: Miss Hattie C., daughter of Mr. Thomas Bagnall, of the Highland District, Boston, was married on Tuesday evening, Nov. 16, at the Wesleyan St. M. E. Church, to Major William A. Smith. Rev. Daniel Dorchester, Jr., officiated at the service. We wish our friends all the happiness they expect, and a long life of Christian usefulness.

—Dr. J. H. Vincent's presence and addresses in the Sunday-school conferences held in this vicinity for the last few weeks have been a great inspiration. These gatherings have never been better attended, more spirited, or instructive. The beneficial results cannot fail of being seen in the different local schools represented.

—The American Sunday-school Union has in press a Pictorial Commentary upon the Gospel according to St. Mark. This Gospel is to be the subject for the International Lessons of 1882, and large preparations are being made by publishers to supply the Sunday-schools with all the needed aids and illustrations. The Union issues its Commentary on the 23d.

—Miss Lelia J. Robinson, LL. B., a graduate of the Law School of Boston University, whom Chief Justice Gray forbids, under the traditions of the bench, to practice in the courts of our State, has an office at 8 Pemberton Square, Room 30, where all legal business will be attended to. Cases in court will be represented by reliable and efficient attorneys-at-law.

—Rev. F. P. Tower, in his mission in behalf of the important educational institution of Oregon—the Willamette University—has the hearty endorsement of five of our bishops who have personally examined it and are familiar with its vital connection with the progress of our church on the Pacific coast. He has also the hearty attestation as to the necessity of his present effort, and the importance of it, of the governor, the secretary, and the chief justice of the State. He has a noble cause and well deserves a hearing.

—Rev. J. D. King, of Edgartown, delivered a lecture upon the "Unity of Plan in Creation," before the students of the academy and the people of the village, at Saxton's River, Vermont, which met with great acceptance. He also addressed the school on the succeeding afternoon and evening. A very marked religious feeling was developed, and a number gave hopeful evidence of commencing a religious life. The students were anxious to have him remain longer and deliver his interesting and instructive lecture upon "Animals of the Sea Bottom." These lectures are substantial contributions to popular education and should be widely delivered.

—The Society for Political Education whose headquarters are at 4 Morton Street, New York, have issued in an "Economic Tract," numbered 4, a very excellent presentation of the argument for and against usury laws. The well-known opinion of Jeremy Bentham is given, and, singularly enough, John Calvin has a pronounced utter-

ance on the question. The exhaustive reviews of Richard H. Dana, Jr., and David Wells, with other papers, are also published in the pamphlet.

—Among the richest of the holiday books is the sumptuous edition of "Lucile," by Owen Meredith, published by James R. Osgood & Co. It has twelve full-page engravings, and about one hundred and fifty illustrations of the text. The drawings and engravings are by well-known artists. The volume is printed on thick paper with broad margins, and in a beautiful type. The poem itself, with its somewhat difficult measure, has passed the test of critical reviews, and is every way deserving of the elegant form in which the publishers have produced it. Not the least touching feature of the work is the charming simplicity and pathos of its dedication to the writer's honored father. Few tokens of friendly appreciation will be more welcome than the gift of this elegant book at Christmas-tide.

—Rev. A. W. Bunker, late of the New Hampshire, now of the California, Conference, writes from San Diego: "We are all well and find plenty to do. I came to this Conference expecting a small charge, and lo! I am here in what is called a city in this part of the world. It is a lovely spot. Flowers bloom in my garden the year round. We have bright, beautiful sunshine, day after day; plenty of fruit and honey. We have, as Bishop Harris said at our late Conference, 'everything but money.' That is the very thing, we thought, which is the chief product of California. What do the mines produce? Possibly, however, there is money enough, only it is not equally distributed. That is the trouble everywhere. California is not singular in this regard."

—Rev. D. C. Knowles writes from Clifton Springs, N. Y.: "I am boarding with a very intelligent minister of the 'Church of the Disciples,' a pupil of our late lamented President, and a class-mate of his wife. I recently called his attention to a statement of Dr. Miner, of Boston, in the Boston Journal, that the Church of the Disciples, of which Mr. Garfield was a member, rejected the evangelical views of Christ's person and atonement. He expressed great astonishment at such a statement, and asserted that two of the strongest doctrines of their church were the deity of Christ, and the sacrificial and substitutionary atonement made by Him. 'One of the strongest arguments,' said he, 'which I ever heard for the absolute divinity of Jesus, I heard from the lips of Mr. Garfield.' Dr. Miner was probably led astray by confounding the so-called 'Bible Christians,' who are avowedly Unitarian, with the 'Church of the Disciples,' sometimes called 'Christians.' These sects are nowise related."

—Our Baptist brethren of Newton Centre had a particularly interesting series of services at the installation of the new pastor of their church—Rev. Edward Braslin—Wednesday evening, the 16th. Rev. Dr. George D. Boardman, of Philadelphia, preached an instructive and impressive sermon upon Christ's divine title for His Messianic mission to comfort the weary, and the corresponding training of His church for the same office. Dr. Crane, of Boston, made a very lively and effective address of welcome. Dr. Furber, of the Congregational Church, proffered a heartfelt and fraternal God-speed. Dr. Gordon, of Boston, was, as usual, solemn, sweet and spiritual; while Dr. Weston, of the Crozier Theological School, made, at a moment's call, a singularly appropriate and practical address to the church. The new pastor is in his prime, has a fine reputation as an earnest preacher, and now enters upon a very delicate and responsible field.

—A very quiet holiday volume comes from the press of Randolph & Co., of New York. It is quite a sensible tract for the times in its subtle humor. The volume, which is skillfully illustrated by "After-Supper" in colored pictures, is a lively ballad by Josephine Pollard, entitled "The Decorative Sisters." An artist wins the good graces and open doors of a farm-house by sketching the two bashful daughters. He soon wins their interest in art. The girls, shortly, turn away with disgust from their household services, and begin to ornament their chambers with painted plates, and assume fantastic and high-colored dresses. They also dress their parents in the same antique style. One sister marries the artist and has a "time of it" posing for his pictures. The other marries, happily, a young farmer and recovers from her folly. The pre-raphaelic pictures tell the story and convey the moral even more vividly than the ballad.

—Mrs. M. C. Peckham, in a speech delivered before the Rhode Island Woman's Suffrage Association, and published in the *Woman's Journal*, says that for generations women have been asked in Methodist class-meetings the following three questions, and that they have "separated families and put the heart of women like a quivering agony on the gridiron of curious self-righteous or middle-class men," and much more of the same kind. Now, we have been for nearly a half century acquainted with Methodist class-meetings, and we never heard these questions once asked, and don't believe there is any living man or woman in this country that ever did. These are the questions:—

1. What know sin have you committed since our last meeting?  
2. What temptations have you met with?  
3. What have you thought, said or done, of which you doubt whether it be sin or not?

—The *North American* for December presents a fine list of topics, and is a grateful change from the character of its predecessor. The symposium is quite an elaborate discussion of the question of capital punishment. With Rev. Dr. Cheever in its defense and Wendell Phillips in opposition, we are sure of the strongest points on both sides of the argument. We have, also, a timely article upon the "Munroe Doctrine" as rendered a living question by passing events. The Irish administration of Mr. Gladstone is warmly defended by Mr. Foster—son of the present chief secretary of Ireland. The question, also, of the medical treatment of President Garfield is discussed by four physicians; all but one, thinking the case, on the whole, managed wisely as the science of the day permitted, and that his wound was fatal.

### The Sunday-School Congress.

Under this title, somewhat new in our region, Dr. Vincent held a series of interesting services at the Tremont Street Church in this city last week, beginning Monday afternoon and closing Wednesday evening. Dr. V. always impresses himself upon an audience as a master of the Sunday-school theme. However true the special subject under discussion, with his fresh, crisp, pungent treatment, it is sure to appear new and vital to his auditors. The old illustrations which he has used all over New England, as he repeats them, do not seem dry and stereotyped. "Tom" and "That Boy" are always wide-awake, human, lovable fellows, who are none the less welcome because we have heard their names before, and know how they talk. It is a tribute to the breadth and catholicity of the day permitted, and that his wound was fatal.



work with remarkable power. To the family on the one hand and to the general church on the other, he gives such promise, as the great factors in Christian training, that all his forcible appeals for better work to be done in our Sunday-schools bear a more weighty argument in them for the very reason that he is not a special pleader.

On Monday he discussed for a half hour "The Church and the Sunday-school," showing their relation to each other; urging that the church take the school under its control, provide for it the equipment, rooms, books, workers. The officers and teachers ought to be exemplars in punctual attendance upon the prayer-meeting and other religious weekday services of the church. The Sunday-school should teach the doctrines and policy of the church, and take a share in its benevolent contributions.

Tuesday afternoon he addressed the Congress upon "The Lesson Preparation." The lesson ought to be looked at by the teacher (1) in relation to his own knowledge; (2) in its relation to the text; (3) in its relation to the Bible as a whole; (4) in its relation to Jesus Christ; (5) in its personal relation to the soul of the teacher; (6) in its bearing upon the hearts of the class.

Dr. Vincent's last address was upon "The Teacher with his Class." The teacher must fit himself with a knowledge of the lesson; then stimulate the attention of his class; exhort them to knowledge, then pour into their eager minds his own; get the truth before them, so that they will gladly take it; put it so that they will think of it; and, finally, the teacher, with tact and address, must cause them to "pinch the conscience" of the scholar. Two good rules were suggested for teaching: 1. Be yourself and not the question-book; 2. Wait for results; it takes time for truth to germinate.

Rev. J. L. Hurlbut, with his clear, didactic style, made a capital assistant in the conduct of the meetings. His first address, on Monday afternoon, was upon the "Trained Workman." Tuesday evening his lecture upon "The Children of To-day" was listened to by a large and attentive audience. He had marked success with a drill in "Bible normal" study on Wednesday afternoon, in which the entire audience took part by vocal repetitions of the facts indicated on the black-board. He proved how effectively the board can be used in classifying and condensing Bible knowledge.

Rev. J. R. Day, of Grace Church in this city, read a paper upon "The Sunday-school Superintendent," which embodied very much wisdom, and in short, solid sentences suggested many new thoughts on an old subject.

Prof. L. T. Townsend, who is now Dean of the Chautauque School of Theology, and thus closely associated with Dr. Vincent's work, gave the Congress his voice, by delivering what Dr. Vincent himself characterized as "a marvelously quickening lecture" upon "The Average Sunday-school Scholar and the Teacher of the Past and the Future."

A valuable paper on "The Sunday-school of To-morrow" was read by Brother J. W. Hoyt, of Springfield, which suggested many needed improvements and corrections in the Sunday-school of to-day.

The sessions of the Congress were brought to a close by a lecture from Rev. E. Paxton Hood, of England, upon "The Bible, God's Ever-abiding Miracle." Mr. Hood has the power of making his subject glow and flash by a rich, imaginative style; and while his voice is not full, but rather thin and unimpressive, his earnest manner, picturesque language and thoroughly evangelic spirit, carry him to occasional periods of rare, sacred eloquence.

The Congress was held by Dr. Vincent to be the most successful series of Sunday-school meetings that he had ever attended in Boston. It would be well, if such an impulse has been given to the cause, that some organization be formed by the Methodist Episcopal Sunday-schools of Boston. Other denominations have such a common bond. Why should Methodism, in most respects peerless in its organic power, be in Boston, without its Sunday-school Union?

W. E. HUNTINGTON, Sec.

any then freely partook of the rich feast of meats and fruits which had been so bountifully provided by the generous host and hostess. That Brother and Sister Tucker and their family, so liberal and so generous in their contributions to the funds of the church, may be long spared, and their continued lives be increasingly influential for good, is the prayer of their pastor.

H. MATTHEWS.

**RHODE ISLAND.**

East Greenwich.—The religious interest at the Academy continues. This has been the best term, spiritually, we have known since our connection with the school. Twenty-three of our students have professed conversion, or are seeking. There is but one lady permanent boarder who is not now a Christian. The next term opens the 29th inst.

[As we go to press Brother Blackie's telegram says as follows: "Every boarding girl now saved. Twenty nine students in all."]

Providence.—The Broadway Church of this city has invited the New England Southern Conference, and the invitation has been accepted by the presiding elders. This church is in a grand condition. More than two-thirds of the debt will be paid by Jan. 1; the balance by April 1. All current expenses of the year thus far are paid, and a balance in the treasury. Ten joined the church by letter and two on probation, Nov. 6. There have been some conversions each week for a month.

G.

The Rhode Island State Sunday-school convention held its annual session at the Chestnut Street M. E. Church in Providence, Nov. 9 and 10, Rev. Dr. Behrens, of the Union Congregational Church, presiding. There was a fair representation of the Sunday-schools of the State, and the attendance throughout was very good. The interest manifested increased as the convention continued its sessions. The best of fraternal feeling prevailed, while the different speakers expressed their views with candor and vigor; and, best of all, the old Bible was exalted to its proper place as the book worthy of the eldest study. Ralph Wells, of New York, addressed the convention several times, with much profit to the hearers. Rev. R. Meredith, of Boston, gave a Bible class lesson on the Feast of Tabernacles, and showed himself a skilled workman in that department. Probably the ablest address of the convention was that of Prof. L. T. Townsend, D.D., of Boston University. His animated delivery, strength and vigor of thought, and evident mastery of his subject, made a profound and permanent impression. Rev. M. J. Talbot, D.D., was elected president for the ensuing year.

A good word of grace has been going on in Washington and Hope during the past few months. Nearly twenty persons have sought Christ, and still they are coming. The pastor, Rev. G. M. Hamlen, preached on Friday evenings. Here is a revival of the old circuit system, and it is working admirably. At a meeting of the literary society, a few evenings since, Bro. Hamlen and his lady were surprised by gifts of gold and silver, together with many packages of the necessities and comforts of life.

The pastor of the Broadway Church, Providence, on a recent Sunday evening, gave his people a powerful and thoughtful discourse on the influence of the press and the kind of books we should read. The sermon was fully reported in the city papers, and deeply impressed the great audience which crowded the church.

Rev. E. L. Hyde, of Centerville, was enthusiastically received by his people on his return from his European tour. He has entered upon his work with his accustomed zeal and success. Four persons have just been baptized and united with the church.

Rev. E. F. Clark, of New Bedford, read an essay before the Providence Preachers' Meeting on Monday, on the geological argument of the origin of the human race. He had given the subject much careful thought, and the result was a highly interesting and instructive address.

J.

**NEW HAMPSHIRE.**

A correspondent in Grace Church, Haverhill, where Rev. F. K. Stratton is now pastor, writes: "The work of revival seems to be progressing with increasing power. The Sunday evening meetings are very well attended and interesting. During the last two weeks sixteen persons have requested prayers and are doing well. Some most excellent and clear conversions have occurred. Pray for us."

**VERMONT.**

The Springfield District Preachers' Association met in East Dover, Vt., according to appointment, Oct. 31-Nov. 4, 1881. The meeting was organized Tuesday morning by appointing W. M. Gillis chairman, and James E. Knapp secretary. The mornings during the meeting were devoted to literary exercises, and the afternoons and evenings to religious services.

The meeting was not as fully attended as was hoped, yet it was a success in many respects. The essays and sermons were just what were needed to stimulate thought, revive the church, and awaken the souls of men to their needs in Christ. The following was the order of the literary exercises: Essays: "Slumbering Church Members," by W. M. Gillis; "Optimism versus Pessimism," by E. Davenport; "Heresy," by H. A. Spencer, presiding elder; "Some Thoughts on Immortality," by N. F. Perry; review of "The Problem of Human Life," by A. Willard Hall of New York City, by A. L. Cooper; outline of a sermon on Matt. 5: 14, C. H. Walter; sketch of a sermon on Eph. 5: 18, J. H. Gaylor; essay, "Means of Making the Laity the most efficient in Church Work," by J. E. Knapp. The following brethren preached: J. E. Knapp, Nov. 13: 30; W. M. Gillis, Gal. 2: 20; N. F. Perry, John 1: 17; C. H. Walter, 1 John 2: 1; J. H. Gaylor, 2 Peter 1: 5-7; A. B. Truax, 1 Thess. 5: 17; E. H. Bartlett, John 14: 27; A. L. Cooper, Matt. 12: 30. Miss H. Lisle Haley, an evangelist from Taunton, N. H., then labored in Wilmington, was present and preached on Wednesday afternoon. The pastor hopes this meeting will be a source of very much good to that church.

JAMES E. KNAPP, Sec.

Meetings of growing interest are in progress at Wardsboro and East Dover. The pastors, Bro. J. E. Knapp at the latter place, and Bro. W. M. Gillis at the former, have taken the burden of the work themselves, though they have received some assistance from brethren in the vicinity, or otherwise.

The church at Williamsfield is fast approaching completion, and will be a very tasteful house of worship. Great credit is due Bro. J. H. Morrill for the thorough manner in which the work is done, as he gives his personal attention to every part of it. The church will be ready for occupancy about the first of January.

At Weston and South Londonderry encouraging signs appear. Increasing congregations on the Lord's day, closer attention to the Word preached, fuller social meetings, and obvious signs of penitence, are among the hopeful indications; and Bro. A. B. Knight and C. H. Walter, Jr., are vigorously pushing for victory in the Master's name.

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J. P. Cushman, A. F. Chase, C. Capen, M. Child, C. Cressy, C. Cutting, C. Cummings, A. K. Child, L. S. Dorr, N. G. Dunn.

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J. C. Hartley, E. Harbison, A. J. Hall, F. J. Haley, H. G. Hatch, A. Hatch, P. Holmes, J. W. Hamilton, A. J. Hall.

H. Jones, M. Johnston, I. C. Jones.

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